

The Republican.

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OBSERVATIONS ON THE RUSSIAN AUTOCRAT'S OPINIONS AND INTENTIONS RELATIVE TO THE GLORIOUS REVOLUTION OF SPAIN.

The Emperor of Russia has been studiously held up to the world as a humane man, and one who was anxious to ameliorate the condition of mankind. But he has now taken care to undeceive the European public, and has avowed himself a despot and an enemy to all moral and mental improvement amongst the human race. We do not altogether feel surprised at this, because the conviction is indelibly impressed on our minds, that a monarchy cannot exist on the base of a representative system of government, and a people cannot be regularly prosperous unless that be the base of their government. Those are two axioms which regulate all our ideas on government, and we would make every other circumstance submit to its accomplishment. We further believe that monarchs themselves are beginning to see this, and to become desperate from the extensive spreading of such opinions. It is evident that nothing short of representative government will satisfy the inhabitants of Europe, and this spirit must finally prevail, although the despots and their supporters may cause much blood to be spilt in making war against this disposition of the multitude.

The Emperor of Russia has published two documents on the subject of the Spanish Revolution, from which it appears that the other sovereigns of Europe were unwilling to be the first to publish their opinions: but we may expect them forthwith, either individually or in a Congress, since the Russian Autocrat has expressed his reprobation of the conduct of the Spanish army, and his inclination to march into the South of Europe to overawe the spread of the example. We took
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but a slight notice of the first document, under the idea that from the distance of Petersburg from Madrid, the Emperor had but an imperfect notion of what had really occurred in Spain, and the result of it. But now he has laid himself open, and his opinions are not private communications to any one despot, or a number of despots, but he has addressed the people of Europe in a language not to be misunderstood, and it now becomes their duty to echo back their sentiments and determination on the occasion.

The first document that appeared on the subject was not quite decisive, but a mere expression of an abstract monarchical idea; and as the second document in every respect combines the first, we shall print it at length, and let it speak for itself; for although it is in some places ambiguous, and written rather in the style of an insinuating pamphlet than a state document, it is sufficiently explicit to display the real disposition of the heart that dictated it; and that disposition is to crush by military force the spread of liberal opinion, and again to deluge the soil of Europe with human blood! The following is the document alluded to:

COPY OF A MEMORIAL.

ADDRESSED TO ALL THE MINISTERS OF RUSSIA, ON THE SUBJECT OF
THE AFFAIRS OF SPAIN.

The Chevalier de Zea Bermudez has presented to the Imperial Cabinet the annexed Note, relative to the events which have just taken place in the Peninsula, and of which we were already informed by the dispatches that were forwarded to us by our agents at foreign Courts.

M. de Zea, in this document, confines himself to informing us, that the Constitution promulgated by the Cortes, in the year 1812, has been accepted by the King, and expresses a desire to know how the Emperor has viewed this change of the Government. If the distance which separates us from Spain, and from the States which are best enabled to weigh maturely the nature of the disasters with which she is menaced, be considered, it will be readily acknowledged, that the position of the Imperial Ministry, with regard to the Representatives of the Spanish nation, was difficult and delicate.

The Revolution of the Peninsula fixes the attention of the two hemispheres; the interests which it is about to decide, are the interests of the universe; and if ever the Emperor wished that the opinion of his Allies might conduce to regulate his own, it certainly was at the moment when the Note of the Chevalier de Zea imposed upon his Imperial Majesty the obligation of pronouncing upon an event which involves, perhaps, the future destinies of all civilized nations. This obligation, however, existed; for, in these days, every subject of doubt becomes an instrument of malevolence.

The necessity of replying to M. de Zea, was therefore, evident; but, in this important conjuncture, it appeared natural, that previously to pronouncing an opinion, the Emperor should consider the object which

the Allied Powers proposed to themselves in their relations with Spain; that he should consult the views which they had expressed to that same Power, and that he should take as a guide for his own, the principles of European policy. This is what his Imperial Majesty was bound to do; this is what he has done.

Since the year 1812, more than one Diplomatic Document attests the generous solicitude which the several Courts of Europe have constantly manifested in behalf of Spain. They applauded the noble perseverance with which her intrepid people resisted a foreign yoke. They rendered homage to their wisdom when they rallied round a constitutional throne, the dearest interests to their country;—the interests of her independence. Finally, from the period when Providence restored Ferdinand VII. to his people, they never failed to acknowledge that solid institutions that can alone secure on its basis, the ancient Spanish Monarchy.

The allied Sovereigns did more. In the course of long conferences, relative to the differences with Rio de la Plata, and to the pacification of the Colonies, they let it be sufficiently understood that these institutions would cease to be a means of peace and happiness, if, instead of being granted by kindness, as a voluntary concession, they should be adopted by weakness, as a last resource of salvation.

Let us investigate, on the other hand, the great transaction which established the European Alliance.

What is the object of the engagements that were renewed on the (3d) 15th of November, 1818?

The Allied Monarchs had just then obliterated the last traces of the revolution in France; but that revolution seemed ready to produce new calamities.

The obligation of the monarchs was, therefore, and their design was, to prevent the same storm bursting from the same horizon a third time to desolate Europe.

Nevertheless, as if the alarms which were then excited by the state of France, and which it still excites, were not sufficient—as if governments and nations entertained but slight doubts with respect to its future condition, it was necessary that the genius of evil should select a new theatre, and that Spain, in her turn, should be offered up as a fearful sacrifice. Revolution has therefore changed its ground, but the duties of monarchs cannot have changed their nature, and the power of the insurrection is neither less formidable, nor less dangerous, than it would have been in France.

In unison, therefore, with his allies, his Majesty cannot but desire to see granted to the Peninsula, as to its trans-marine provinces, a government which he considers as the only one that can yet justify some hope in this age of calamities. But in virtue of his engagements of the (3d) 15th of November, 1818, his Majesty is bound to mark, with the most forcible reprobation, the revolutionary measures set in action to give new institutions to Spain. Such is the two-fold idea which is found developed in the next answer, which the Cabinet of Russia has made to the Chevalier de Zea, by order of his Imperial Majesty.* The Emperor does not doubt, that his august Allies will prove its contents, and perhaps they have already addressed similar sentiments to the Court of Madrid. The same wishes may, in fact, have inspired the same lan-

* This refers to the "Note of the Imperial Russian Ministry to the resident Spanish Minister," which appeared on the 31st ult.

guage; and convinced, like his Majesty, that crime must always yield pernicious fruit, they have, doubtless, deplored, as he has, the outrage which has recently tarnished the annals of Spain. We repeat it—this outrage is deplorable. It is deplorable for the Peninsula; it is deplorable for Europe; and the Spanish nation now owes the example of an expiatory deed to the people of the two hemispheres. Till this be done, the unhappy object of their disquietude can only make them fear the contagion of their calamities. Nevertheless, amidst all these elements of disaster, and when so many motives combine to afflict the real friends of the welfare of the nations, may a better future still be looked for? Is there any wise and redeeming measure, whose effect may be to reconcile Spain with herself, as well as with the other powers of Europe?

We dare not affirm it; for experience has taught us to consider almost always as an illusion, the hope of a happy event.—But, if we might trust the calculations which personal interest would seem bound to indicate; if it were permitted to presume that the Cortes would consult the interest of their own preservation, it might be believed that they would hasten to extirpate, by a solemn measure, all that is culpable in the circumstances which accompanied the change of the administration in Spain. The interests of the Cortes are here identified with the interests of Europe. The misled soldiery who protected, may to-morrow assail them; and their first duty towards their monarch, towards their country, and themselves, seems to be to prove that they will never consent to legalize insurrection. These are hopes which would not appear to be without some foundation. The emperor, however, is far from cherishing them; and if he admitted the possibility of a result so useful, he would make it depend upon the unanimity which might manifest itself in the opinion of the principal powers of Europe, as to the act by which the representatives of the Spanish people ought to signalise the opening of their deliberations. This unanimity, always so powerful when it takes the character of an irrevocable deed, will perhaps carry conviction to the minds of the most eminent members of his Catholic Majesty; and the Allied Courts would seem to have an easy means of impressing upon their language such an imposing uniformity.

Their ministers in France have hitherto treated, in their name, with a Plenipotentiary of the Court of Madrid. Can they not now present to him, in common, observations, the summary of which follows, and which would recal to the Spanish Government the conduct, as well as the political principles of the Allied Monarchs?

“The monarchs,” would say the five ministers, “have never ceased to entertain wishes for the prosperity of Spain. They will always entertain them. They have desired, that, in Europe, as in America, institutions conformable to the progress of civilization, and to the wants of the age, might procure to all Spaniards long years of peace and happiness. They desire the same at this moment. They have wished that all these institutions should become a real blessing, by the legal manner in which they should be introduced. They now wish the same.

“This last consideration will convey to the ministers of his Catholic Majesty with what sentiments of affliction and grief they have learned the events of the 8th of March, and those which preceded it. According to their opinion, the salvation of Spain, as well as the welfare of Europe, will require that this crime should be disavowed, this stain effaced, this bad example extirminated. The honour of such a reparation appears to depend upon the Cortes. Let them deplore, and for-

cibly reprobate, the means employed to establish a new mode of Government in their country, and in consolidating an administration wisely constitutional, let them adopt the most rigorous laws against sedition and revolt.

"Then, and only then, the Allied Cabinets will be able to maintain friendly and amicable relations with Spain."

The observations, urged in common by the representatives of the five Courts, would, from thenceforth, demonstrate to the Spanish ministry the conduct which the allied governments would observe, in case the consequences of the 8th of March should perpetuate in Spain, trouble and anarchy. If these salutary councils be listened to: if the Cortes offer to their King, in the name of the nation, a pledge of obedience; if they succeed in establishing, upon durable bases, the tranquillity of Spain, and the peace of Southern America, the Revolution will have been defeated, at the very moment when it thought to obtain a triumph.

If, on the contrary, alarms, perhaps too reasonable, be realised, at least the five courts will have discharged a sacred duty; at least a new occurrence will have developed the principles, indicated the object, and displayed the scope, of the European alliance.

The Emperor awaits the answer of the Courts of Vienna, London, Berlin, and Paris, to the communications which his ministers have addressed to him on this subject. He informs them, that the present Memorial is the instruction which he has caused to be dispatched to all his Ministers on the subject of the affairs of Spain.

After recapitulating what the Allied Sovereigns had done in the behalf of Spain in assisting to expel the French from that country, the Emperor seems to tax the Spanish nation with ingratitude, but be it remembered, and it was then the opinion of all the world, that if Spain had not displayed the resolution to repel the aggressions and ambition of Buonaparte, and set the example of its success, the Russian Autocrat would have knelt before him in 1812, and suffered Russia to become a province of France, as his neighbour of Prussia had repeatedly done before. It does not therefore become the Emperor of Russia to assume so high a tone, and we have felt surprise in noticing the deference and weight which seems to be universally attributed to him. He displayed nothing but cowardice and imbecility before Buonaparte, and had not the climate of his territory been more determined than himself, he never would have made any figure in Europe.

The Emperor calls Revolution the genius of evil; strange infatuation this! It is the reverse, and ever combats and opposes the genius of evil. It is to arrest the progress of the genius of evil, that revolutions become necessary; and if the genius of evil did not triumph, revolution never could, never would take place in any government. Again he says, although revolution has changed its ground, the duties of monarchs cannot have changed their nature; we know it

despot, and that the duties and dispositions of monarchs never change. It is the only thing in nature that is stable. But it is an excrescence, a disease, and must be cured.

His Imperial Majesty has now convinced us of what we knew before, we have now his explanation of the purposes of the holy alliance, namely, *that his Majesty is bound by virtue of his engagements in November, 1818, to mark with the most forcible reprobation, the revolutionary measures set in action to give new institutions to Spain.* Yes! Yes! this is just what was apprehended from the holy alliance, although, its articles were secret.

A great part of this document is a tissue of nonsense and contemptible falsehood, such as, *that the revolution has tarnished the annals of Spain—that it is deplorable for Spain as well as Europe.* We need not say a word upon this subject—look at Spain and judge from the past and present. The Emperor's greatest fear seems to be, that this disposition will spread among the military of other countries: we promise him that it will, although, it is not likely to reach Russia for some time, yet the more the Russian soldier is accustomed to the climate of the South of Europe, the sooner will he imbibe the general spirit of freedom. We feel astonished at the sudden and general change running through the British army, 'tis not only foot guards, but cavalry regiments and militia that are beginning to avow their disaffection to the present system of misrule and misery. Military discipline now avails nothing, and we find that a party of the 10th light dragoons, now lying at Ipswich, were sent to the guard-house for drinking the Queen's health, and immediately rescued by a party of their comrades. This looks well. Soldiers are beginning to ruminate on their condition, and that of their friends, and will no longer be made instruments of wanton destruction. It is singular, that the despot of Russia should be calling on the Spanish Cortes to punish the troops under the command of Quiroga, for putting them into authority, just at the moment that they are deliberating on the best means of giving them a reward due to their virtues and services! I would ask no further proof of the imbecility of the Emperor of Russia than this very sentence. Such a man would better become the tailor's shopboard, than to sway the interest of so many millions of men.

To us it appears, that every effort is making to wage a new war with such states as may avow the determination to change their condition, and a few months will again make Europe a

common slaughter-house. It is now become the duty of the Spanish Cortes to assume a decided attitude, and should any attempt be made on the side of Portugal, by the English, to create a retraction in Spain, or should the despot of Austria attempt to meddle with the affairs of Naples, they are in duty bound, in self defence to revolution, viz. Portugal on one side and hoist the tri-coloured flag on the Pyrennees on the other side. The prosperity of Europe is now as much dependent on the Spanish Cortes for the moment, as ever was the fate of Europe on British gold, during the French revolution. Spain has it in her power to kindle the fire of revolution again in France, and if any attempts are made to crush her present government by the despots of Europe, she will be in duty bound to effect it for self-preservation. Never were times more momentous than at present, never had mankind more to expect.

EDITOR.

A specimen of the regulations in Dorchester Bastile or Christian Inquisition Prison.—Mr. Carlile having received a basket of fruit out of Hampshire, last week, was anxious to send a plate full to Wedderburn, who is closely locked up in another part of the prison, and in a place which has always hitherto been assigned for new prisoners, until they were examined and proved to be clean by the surgeon. Mr. C. gave a plate full to the turnkey, for the purpose of delivering it to Wedderburn, but cautioned him to shew it first to the keeper, to save himself from blame. In a few minutes it was returned to Mr. C. with the keeper's instructions, that nothing could be allowed to pass. Mr. C. has thought it proper to publish this circumstance, lest by and by it should be said, that such a person was confined in the same prison with him, of whom he took no notice. Mr. C. has repeatedly endeavoured to ascertain how Wedderburn is circumstanced, but can never get any information, the turnkeys displaying an evident fear to say a word on the subject. This place much more resembles the French Bastile than an English Prison.

TO THE KING.

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Sire,

After having reviewed in my mind, your conduct towards the Queen, I should consider myself as destitute of the feelings of a man, were I to remain silent. I can have no wish to add unfairly to the indignation which already exists in the breast of every man who has any feeling for a woman; as well as in the breast of every woman who has any feeling for her own sex:—and if you were aware of the extent of such indignation, you would pause, lest you rouse the brave and generous English nation to exclaim, with a voice not to be resisted:—"Thus far shall you go, and no farther." You have little enough of popularity:—and perhaps it is the knowledge that you cannot have less, which adds to your obstinacy in the present case.

Though I could find sufficient for comment, in your political career, yet, such comment not being the object of the present letter, I shall pass on, leaving "this most thinking nation," to judge of that career by its effects.

The struggle that is carried on by you, through your ministers, against the Queen, is not like the struggle against the persons called Radicals:—as opposed to the latter, you have the prejudices of the higher, and, I may say, great part of the middling classes: but no prejudice exists against the Queen, except within the purlieus of your Court. The question of right and wrong is so easily answered, that it comes home to the feelings of every man and woman in the kingdom.

You are aware it is an axiom in England, that the "King can do no wrong," in a political point of view it *may* be correct; but it cannot be correct so far as relates to the proceedings against the Queen; because *you* are a party *personally* concerned; and consequently, whatever proceedings may be adopted against her, will be looked upon as having originated with you.

Before I make any observations upon your conduct towards the Queen, I shall first remark, that nature has implanted in both male and female, certain propensities towards each other, the end and design of which, is the propagation of the human race. A question, therefore, naturally arises, as to which is the most natural and reasonable way, in which those propensities ought to be gratified:—seeing that a regulation of some sort is rendered necessary, for the sake of society, of which every individual ought to be considered a member. Those propensities, I think, ought to be gratified, not by a promiscuous intercourse of the sexes, but by matrimony, or a union of one male and one female. That the latter is the most agreeable to nature, may be argued from the fact, that no male or female ever felt a real affection, for more than *one* of an opposite sex, at the same time; and it has seldom so happened in the whole course of his or her life;

therefore, matrimony seems to have originated in accordance with our *natural feelings*:—but I rather conceive it to have been generally adopted, principally with the view of preventing that confusion which would otherwise have resulted to civil society. A promiscuous intercourse seems irreconcilable to our natural feelings; for it can be other than a false desire which is felt, independent of any affection for the object of that desire. In fact, if matrimony were to be dispensed with, the world, instead of (comparatively speaking) being a paradise, would be a hell!—What, in that case, would become of those tender affections which mankind bear towards their offspring? They would be extinguished, or rather, never could exist, in man, at least. That such would be the effect, may be gathered from the answer which must be given to the following question:—“Has a man ever existed, who could feel that affection for his bastard child, which he would otherwise have felt, had the child been gotten in lawful wedlock? No; for it is notorious, that bastard children always have been, and I believe ever will be, neglected, by the father at least; and you will perceive that such neglect seldom, if ever, happens to what a lawyer would call ‘lawful issue.’”

From what I have just stated, it is clear, that were matrimony to be dispensed with, it would not only destroy all parental affection, but would also destroy all those tender joys which endear mankind to their homes; and which joys have been the chief solace for the misery which mankind have hitherto been doomed to suffer, by the craft of the abettors of misgovernment; and which misery, mankind, blinded by priestcraft, have attributed to what they call providence.

Among the duties incumbent on man and wife, I think, *fidelity to the marriage-bed may be considered a chief duty*, (if to attain happiness be the object of matrimony) for infidelity never yet took place, without breaking asunder all those endearing ties, those internal sympathetic feelings, by the existence of which, the *happiness* of man and wife is greatly promoted. That infidelity breaks asunder those ties is certain; for can it be shewn that a man or woman ever did, or could feel that affection which was felt before infidelity had been committed.

Setting aside, for a moment, the unhappy consequences that result from infidelity, it may be argued that *nature* disapproves of it, or why should it excite a feeling of indignant disgust against the party who may be guilty of it.

Nature, however, will keep us within the bounds of fidelity, when the passion, called love, is felt in its full force; for the man or woman who really feels that love, would sooner undergo a thousand deaths than dishonour the object of it; and why? because real love is unlike that felt by the sensualist, (if it may be called love) for the former purifies our ideas, and spurs on every noble feeling of the soul to action.

As, however, it does not always happen that those who marry, feel

the above passion in its full force, (though a man and woman are seldom married without *one* of the two feeling it) *it still becomes them to act with the same fidelity as they otherwise would*; because, though they may not feel scrupulous on this point, yet they should consider, that though it may not touch their *own* feelings, *it possibly may touch anothers*'.

Having stated, as clearly as I am able to do, the design and end of matrimony; and having also stated the duties of those who may become its votaries; and having also shewn, that by the performance of those duties, not only their own individual happiness, but the happiness of society may be promoted; the next thing to be ascertained is, how far you have fulfilled those duties by your conduct towards the Queen; merely to contrast that conduct with the conduct that appears to be consistent with the principles I have before laid down, (which principles I have deduced from nature) would be sufficient to enable any person to draw just conclusions, as to the uprightness of that conduct. I cannot however resist the temptation of reviewing that conduct generally.

In the first place I must ask, whether the social intercourse of man and wife is not the main spring, by which their happiness is promoted? and whether a family of children does not constitute a source of happiness to man and wife? and whether any happiness can equal that which arises from the giving vent to their parental feelings? These questions may be safely answered in the affirmative; for what more is wanting to make those happy who know how to appreciate the blessings of a numerous offspring? And is it not in the hope of enjoying this happiness that mankind (the *female* part in particular) are induced to tie the marriage knot? Undoubtedly it is; what therefore must be the feelings of a woman, who marries with such hopes existing in her mind, when she finds those hopes, together with every source of matrimonial happiness, destroyed? Has not the Queen had her hopes and her happiness thus destroyed? Has she not been shamefully neglected by you, who have sworn to protect her? Has she not been hated, nay more, persecuted by you, who have sworn eternal love and fidelity to her? Need you wonder therefore, that you are hated; while the Queen is beloved and sympathised with, by every man and woman in the kingdom who is not dead to moral feeling?

You have, I believe, endeavoured to excuse yourself, on the ground that your inclinations are not in your power; though I grant that you can have no power over your inclinations; yet I assert, without fear of contradiction, that it was in your power to know, whether you had or had not any inclinations towards the Queen, when you led her to the altar. Therefore, upon the supposition that you felt or fancied you felt, any inclinations towards the Queen; how came those inclinations to vanish after the matrimonial knot was tied? You cannot excuse yourself on the ground, that it was occasioned by the disap-

pointment you experienced, on finding that the Queen, so contrary to your expectations, was destitute of those accomplishments which add a grace and ornament to her sex; or that she had any bodily or mental defect. What then was the occasion of your treating the Queen in the way you have done? Was it because her sterling virtues were so bright, as to reflect your sterling vices; whereby, you not only could not bear her presence, but determined to dash the reflecting mirror into pieces, in the hopes of being able to hide from yourself your deformity? What a man's feelings must be towards a wife, who by her conduct presents a contrast, between her virtues and his vices; may be easily guessed. And to what lengths such a man would go, in order to rid himself of such a plague, (for a plague it must be to *him*) you have given us a rare specimen.

I know there are those who would wish to excuse you, on the ground that as you were compelled by law (if you married at all) to marry from a limited number, for fear of tainting the royal blood, or breed, (I don't know which, for I have not Blackstone's sublime commentaries on this point to refer to) it is almost madness to expect you to bear those affections towards the Queen, which would otherwise have been the case, if you had had the whole world to range in choice of a partner, and had chosen the Queen to be that partner. This excuse would be a very just one, if the law had compelled you to marry the Queen; but no, though the law forbade you to marry whom you pleased, it did not compel you to marry against your inclinations. If you had hitherto contributed, and did you now contribute, as a man of honor would do, to the personal comforts of the Queen, (considering the unhappy situation in which she has hitherto been, and is now placed,) scarce a single word, by way of complaint, would be uttered against you. But when the people see the very reverse of this; when they see the Queen persecuted by you, for having done, or under the pretence of her having done, that, which you have so repeatedly been guilty of, what conclusions can they draw as to your principles other than those, the being conscious of the existence of which, must make you hang down you head with shame.

Your rank, Sire, does not exempt you from having conclusions drawn from your actions; any more than if you were one of the lower orders; who by the bye, I am inclined to think would, if "virtue alone the difference made on earth," be entitled to take precedence of the higher orders.

Upon the supposition of the Queen being guilty, nothing plausible can be said, to justify the unparalleled persecutions and insults, she has endured: for upon the above supposition, the first thing that naturally occurs to every feeling mind is this; ought her guilt to be considered as having arisen from depravity, or ought it not rather to be considered as the natural consequence (and as a matter of course excusable) of the neglect, and what is worse than the neglect, the persecution of the man called her husband. The latter is the conclusion

drawn by every man and woman, and consequently not one wishes to see her deprived of her share of the throne, if you are permitted to fill it: for why should infidelity operate as a bar in one case, and not in the other. Disgustingly depraved as the enemies of the Queen represent her to be, I am inclined to think, upon the supposition of its being true, that if the right to the throne depended upon the respective merits of yourself and the Queen, that you would be thrust into the back ground: for your guilt we have every reason to believe, arises from depravity; whereas the guilt of the Queen does not. Therefore, "twist which way you will," you encounter the public scorn; for there still would be sufficient in your conduct to spurn at, were the Queen guilty: but when it is known that she is innocent; that nothing can be alleged against her, except by perjured wretches, first paid for their crimes, and then absolved (satisfactory to their minds) from all responsibility, here or hereafter, by those monsters in human form, the priests who accompany them; when all this is "as notorious as the sun at noon-day;" imagine, Sire, (for I cannot describe it to you) the indignation it must create in the breast of every one not dead to all feeling.

For my part, I hope to live to see the day, (for I am not yet 20 years old) when the rights, interests and feelings of the women, as well as those of the men, will be consulted: and *when it will be declared, that a woman shall not be deemed guilty of adultery, if she seek that happiness elsewhere, which was denied her by her husband*: and when too, (under ordinary circumstances) the wife shall not be deemed more guilty, nor suffer any greater penalty, should she transgress, than is imposed on the husband; as I conceive, that *if a man would exact fidelity from his wife, he should consider it his duty to set an example.*

To appeal to you on the *morality* of your conduct, will be vain: and perhaps equally vain, will be an appeal to you on the *policy* of your conduct. But, surely Sire, you who are so superlatively gifted with every attribute, that can throw a dazzling lustre round a throne; cannot wish for destruction to the noble and sublime edifice. Yet, I cannot but think you do, for nothing is more calculated to effect that object, than the "equitable, legal, and justifiable proceedings" now adopted against the Queen: proceedings so equitable, so legal, and so justifiable, that there is scarce a man or woman in the kingdom who is not lost in admiration!

How ashamed of his adoration, the most superstitious adorer of monarchy must be; when he sees that your throne, instead of being ornamented by every virtue, is debased by every vice: and should he ever contrast your conduct, with that pointed out by nature, reason, and morality; by every tie that can hold or ought to hold society together, what a sight will one side of the picture be to him; how amazed he will be, on beholding in you, vices which would disgrace the lord of a seraglio; on beholding in you a creature so destitute

of moral feeling, that you could deliberately marry a woman, when you knew, or ought to have known, that your inclinations were not disposed towards her, and swear fidelity to her when you knew that fidelity was impossible; and what is more, when you knew she had sworn fidelity to you, could basely, and without the least remorse, deprive her of that intercourse which, as has been before observed, is the main spring by which the happiness of married people is promoted; and when, too, you must have known, that as a necessary consequence of this deprivation, every other source of matrimonial happiness would be destroyed. This, surely, must be enough to shake his faith in monarchy; but when he sees you raise your coward hand against the Queen, for having sought, or rather under the pretence of her having sought, that happiness elsewhere which was denied by you, from whom alone she did, or ought to expect it. When he sees this, he cannot but exchange his monarchical faith for the indignation of a man.

Your conduct presents itself in another odious light. You, doubtless, are aware that nature, by her operations, seems to say to mankind, I have endowed you with certain propensities and feelings, in order, not only to conduce to your happiness, but also for the propagation of your species; and if you do not fulfil my dictates, you shall feel the punishment due to your crime. And pray what is the punishment usually inflicted by nature on those who disobey those dictates? Is it not constant ill health, and in some cases premature death? Thus, Sir, you will perceive, that you have pursued a line of conduct that was calculated, not only to shorten the life of the Queen, but to render that life miserable while it lasted: and if the people of England could silently view such an outrage on those natural feelings and inclinations which affect all in a greater or less degree, they would be a disgrace to human nature.

You will perceive by the signature to this letter, that I am a republican, yet I, as well as every other republican, would not scruple to helping a hand to obtain redress for the Queen; not because she is a Queen, but because (to use the words of that bold republican, Mr. Carlile), "it is sufficient for *us* that *we* see her a persecuted woman, and that *we* know her persecutor or persecutors to be most abandoned villains—wretches in the human form—knaves and scoundrels, among whom, to be virtuous, is to be offensive, and to incur wrath and punishment." Be assured that redress will be had for the Queen, if you drive things to a crisis. You may think that perseverance will not bring on such a crisis; or if it should, the soldiers will stand by you: possibly they may stand by you to see that you do justice to injured innocence; but to suppose they will stand by you while you commit a manifest injustice, is to suppose that to the possible which is impossible, for you must know that soldiers are married men, and do you think that their wives would countenance them, or that the lasses would countenance the unmarried soldiers, should they be disposed to

aid you in trampling on the rights of women? No, soldiers begin to reason, as has been gloriously proved by the conduct of the soldiers of Spain and Naples. And do you think that English soldiers do not reason equally, or, perhaps, more acutely? But, lest I should be accused of wishing to excite disaffection among the soldiers, I shall avoid any further observations with respect to them, and shall now conclude with the following observations—that, as an enemy to monarchy, I wish you to persevere in a similar line of conduct to that latterly pursued by you, in order that you may expose the corruptions; and, that, as a friend to every individual of my species, (if a king may be included amongst them), I advise you to pause, ere it be too late.

I am, Sire,

A REPUBLICAN.

QUEEN'S ANTHEM.

God save Queen Caroline
When wicked men combine,
Basely and mean;
Against her royal life,
As an adulterous wife,
From the assassin's knife,
God save the Queen.

May thy protecting arm,
Keep her from every harm,
And courtly spleen;
Though priesthood cannot pray,
For her, each sabbath day,
All loyal laymen say,
God save the Queen.

While potent lords accuse,
And Caroline abuse
With their bags green:
Most Englishmen declare,
Join'd by each British fair,
This is their heartfelt prayer,
God save the Queen.

Make her opponents pass,
 Fearful as Balaam's ass,
 When public seen :
 Let thy chastising rod,
 Make them not think it odd,
 That an Almighty God,
 Can save the Queen.

MOMENTOUS TIMES,
 on
 THE DREAM OF A PLEBEIAN.

By Tyrannicida.

THE DREAM.

The other night I went to bed,
 And on my pillow laid my head—
 Determin'd not the watch to keep,
 Ere long I soundly fell asleep.
 Some ancient God of high renown,
 To me, poor simpleton, unknown,
 I saw advancing ; in his hand
 Not what is called a magic wand
 He held—but a simple flower,
 Yet of strange illusive power :
 He gently waved it o'er my eyes,
 And bid such scenes, and things arise
 To fanciful imagination,
 Of certain persons in the nation.
 I've been at Drury and the Garden,
 (I crave my gentle readers pardon
 For thus digressing,) at Giles', at James',
 But ne'er beheld such frantic games ;
 Tragic scenes, scenes sympathetic—
 Actors mad, dwarf, fat athletic :
 Actresses, Oh, such beauteous dames
 As grace the moral, chaste, Saint James' !
 For this delay I may be curst,
 So now for act, and scene the first.
 The acts and scenes successive came,
 So you shall have them just the same.

ACT I.—SCENE 1.

Discovered in a conjuror's cave.
 A council of rogue, fool, and knave,
 Hypocrites and pettyfoggers
 And cowards, and dirty jobbers.
 Open, lying on the table
 A costly bag, tho' not of sable,
 For all the blackness was within—
 A budget of collected sin.
 If memory err not, it was green,
 Containing charges 'gainst the Queen.
 (Abominable to assail
 An unprotected fair female !)
 News came, "The Queen's at Dover,"
 And when the mystic signs were over,
 Old Hecate rose, came down the stage,
 And in a vile, infernal rage,
 Desir'd each officious fool
 The Cauldron—no—the *ridicule*
 To fill. Hecate himself first threw
 All that was horrid and untrue.
 (Not Shakespeare's Hecate that I mean,
 But the base husband of our Queen.)
 Next came villainy, that *prime fool*,
 Known by the name of *Liverpool*—
 Of all, his portion was most vile,
 And with a supercilious smile,
 He fawn'd, and scrap'd, and bowed his head,
 And to his gouty master said,
 Rely on me, for all my spies
 Shall back us with ingenious lies ;
 Condemn her, by their perjury :
 I'll choose the Judge—pack the Jury,
 And check the low rabble's fury."
 Then came forth two hoary traitor's,
 Not pious bishops, but dictators.
 Oh, fie upon ye!—where is now
 That heavenly maid in garb of snow.
 Whose constant cry is, without me
 What is faith, hope, or charity ?
 Preach not to me ye pamper'd sons
 Of indolence—ye tything duns ;
 Of piety you give a sample—
 You preach, but follow not, example :
 'Tis not the good you should reform,
 Nor yet the comfortable warm,

'Tis not your debtors you should pay
 'Tis not for good men you should pray;
 But for those fall'n debased by crimes,
 You, prayers should offer at your shrines!
 Their mite of calumny was thrown,
 An humble offering to the throne.
 Next the Secretary for Home,
 Who sends the troublesome to roam;
 In other words, his venom threw,
 The spleen and gall of those he slew
 At Manchester, and at Newgate;
 The latter of more recent date.
 And then the double-coated Canning
 So noted for his schemes and planning;
 And the powder'd highland laddy,
 With notorious peddling paddy;
 They too, with many traitors more,
 Perhaps a dozen or a score—
 Their filth collected from a crew
 Of half-starved foreigners, in threw:
 The bag was seal'd, sent to the Hall
 Of Lords, earthly and spiritual:
 Another too of the like stuff
 Was hied to the hounds by Lord Puff.
 The scene clos'd, the curtain fell,
 But first I heard the prompter's bell—
 And wish'd it were the welcome knell,
 To summon all those rogues to hell.

SCENE 2.

A noble trunk in back ground stood,
 'Twas heart of oak, a kindred WOOD,
 Next to my eager fancy rose
 An injured Queen beset with woes;
 Provided not with e'en a shed
 From nightly dews to hide her head,
 But forced beneath the spreading boughs
 Of gen'rous WOOD, to seek repose.
 Beware, ye servants of the nation,
 You'll feel John Bull's disapprobation;
 You paltry money-loving tribe,
 You thought the Queen would take the bribe—
 Unlike you, her Majesty disdains
 Such trash, and honorably maintains
 Her rights, and now triumphant reigns

Unrivall'd in each Briton's breast,
 Where once your master was caress'd,
 'Till by foul deeds and drunken fits
 He scar'd his sire out of his wits.
 You may bring spies and rag'muffins,
 Or mother Hun's spawn, and huffings,
 And yeomen cavalry, the curs—
 And such like, wearing boots and spurs;
 A set of tailors, barbers, ploughmen,
 Yet their conduct prov'd them no men.
 With such to couple 'twere a shame,
 A soldier—'tis an hon'able name;
 No, a soldier's is a patriot breast:
 He sees these nations now oppress'd,
 Will aid the suffering British brave
 From pending ruin soon to save
 Their wretched isle, and with a stroke
 To blast a vile tyrant's yoke.
 You may find hirelings to screen you
 Now—but not to stand between you
 In day of trial—nor secure ye
 From a people's threat'ning fury.
 Oh, for a speedy dissolution
 Of what is wrong—and retribution!

ACT II.—SCENE 1.

The God of dreams now beckon'd,
 And bid me look at act the second.
 I saw the inside of a palace
 Where dwells not truth or godly grace,
 My eyes dazzled with the splendour
 Of female beauty:—the tender,
 Soft embraces of the King
 Made all philosophy take wing.
 There sat a Duke, and loll'd a squire,
 And here reclin'd Britannia's sire;
 And there two panders—gen'als late,
 Jackalls for the royal palate;
 With blooming VIRGINS of three score,
 Methinks in number, five or four;
 The ladies seem'd to have the spleen,
 For a virtuous, injured Queen
 Had just gone by, which so alarm'd,
 That all the household were well arm'd.
 Thus 'tis ever with the bad,
 For every turn drives them mad,

Such lewdness, such dissipation,
 Of money plunder'd from the nation,
 Was here display'd—Oh, if I dare
 I'd bid you for such deeds prepare,
 To banish tyrants far away
 And the Cambrian monster slay.
 In patience, I will copy Job,
 My thoughts in other language robe.
 At Carlton Cottage I was shock'd
 To see all decent conduct mock'd,
 And grave divines, and hobbling peers,
 Soldiers and sailors by the *ears*,
 A set of black-legs, thieves, and liars,
 Pensioners and borough-buyers.

SCENE 2.

Weary from such disgraceful scenes,
 And monarchial wily means,
 I bid the God of Visions shew
 A future day devoid of woe:

Again he wav'd the flower of magic
 And bid a scene both comic-tragic,
 Arise—I thank'd the Patriarch, and said,
 “Are all the days of sorrow fled;”
 He smil'd and seem'd to nod assent
 And to the rising vision bent,
 My joyful imagination—
 To behold the degradation
 Of the the tyrants o'the nation.
 What wrought the change I long'd to know,
 And who had prostrate laid the foe,
 I could not learn—the God Supreme
 Reserv'd that for another dream.
 And how a change of constitution,
 Effected by a revolution,
 Had taken place; and how the Queen
 By British sons, had righted been:
 In ecstasies I soon awoke,
 But still beheld the galling yoke;
 And saw beneath the royal cloak,
 A rod just put in pickle,
 Intended the poor Queen to tickle.
 Many a one has cut a switch
 That often tickled his own breech;

For his trouble, may be the case
Of personages now in place.

The morning beam'd the curtain dropt,
My dreaming for that night was stopt
But ere another week pass o'er,
I'll try to dream a little more.

TO THE EDITOR OF THE REPUBLICAN.

SIR,

Nothing can be more dangerous to the happiness of the community than deception: it destroys friendship, confidence, and hospitality; and wherever it exists, whether in the church, on the bench, at the bar, or in the senate, it is the duty of every man to endeavour to expose it.

When deception comes under the cloak of charity, that Christian-like word, our prejudices are so strong in favour of the appellation, that we cannot, or will not, divest ourselves of the idea, that every thing given in that name, is from pity and tenderness for those who stand in need. But if we examine the case fairly, we shall find that the word charity is like the word religion, it is used to corrupt and degrade us. As man supposes himself to be a favourite part of the creation, made in the image of his Creator for some noble purpose endowed with the power of reason and reflection, and having dominion over all—is it not strange that that being who has called him into existence as a favourite, giving him all these superior advantages over the rest; that he should still be the most ferocious, degraded, and unhappy being in all the creation? In no part of the brute creation do we find that they make war to destroy and kill each other of their own species, nor are they dependent on each other for their natural wants; if nature produces sufficient they have all an equal share; all is harmony, peace, and content. Yet man, that vainest of creatures, is a slave to his fellow; he makes war upon and destroys his own species; he prevents his fellow man from enjoying what nature has provided for all his wants; he makes him to honour, obey, fear, and thank him for his daily wants, instead of the God of Nature; he takes from him the common necessities of life and doles out to him a poor pitiful allowance, just enough to keep life in motion, and that too in the name of charity. How long will man remain the dupe of his fellow, and receive that in charity which the God of Nature has al-

lotted to him as his right? Will he never tear the veil from his eyes to see who these charitable men are? Is not our most gracious Majesty George the Fourth a great promoter of public charities, and the giver of alms to soup-shops? has he not made a charitable offer to his wife of fifty thousand a-year of the people's money, to live in a foreign country, because she is a disgrace to royalty, and admired by the people? are not the noble dukes, and every branch of that illustrious family, the promoters and patronisers of some public charity or other? are not the noble, marquisses, earls, viscounts, and lords, the promoters of charities? are not the right reverend fathers in God, the archbishops, bishops, and the reverend rectors, vicars, and priests of all denominations, great supporters of public charities? And who are they that stand in need of alms of such men? Is it not the industrious part of the community, the poor, miserable, half-starved labourers and mechanics—they who have by the sweat of their brow, laboured, fought, bled, and conquered to maintain the rights, property, and titles of such men—and can it then be called a charity to give unto such men an equal participation of the common necessities of life? Can it be charity that induces the royal family to receive a million a-year from the people—can it be from feelings of humanity, that the noble dukes, earls, viscounts, and lords, receive immense sums of money, as placemen, pensioners, and sinecurists, independent of their immense private property, if they should give a few thousands back in the name of charity? can it be charity in the right reverend the archbishops and bishops, the reverend the priests of all denominations to receive from the people about six millions a-year for their religious advice, which costs them nothing? can there be any humanity in such a religion, that draws from the pockets of the industrious part of the community such an immense sum for teaching us a religious duty, which is comprised in a simple sentence, "Do as you would be done unto." Can it be from motives of charity that Bibles are given to the poor, when bread is unattainable? No, this cannot even have the appearance of charity, to see, on the one side, all the luxury and splendour, and on the other extreme poverty and wretchedness. But man does not ask for charity, but for his right to the common necessities for his labour; every man's industry ought to procure them, and it would if it were not for the inequality of power and property. How is property acquired but by society? No man can become rich without the aid of society, and if we examine that case minutely it will be found that the accumulation of property is, in many instances, the effect of paying too little for the labour that produced it; the consequence of which is, that the working hand perishes in old age, and the employer abounds in affluence. It is not the loss of our trade and commerce, nor the increase of population, that could have reduced the labour and distressed the country, had the landed property been more equally divided. The land would give employ-

ment to all that are in want, it would produce every thing that our nature requires; and why should we ask in charity of man, for that which nature has sent in common for us all.* England contains about 33 million of acres. The population does not exceed 8 million—taking it for granted that there are four million of males, and four million females, and two million boys, old men, and sick, and lame, that are unable to labour, there then remains two million of men that are able. Now here are 33 million of acres for two million of men to cultivate, which is rather more than sixteen acres for each man, and sixteen acres would be labour enough for any one man. Supposing eight million of acres to be covered with water, roads, and houses, they would produce as much labour, or more than that quantity of good land would; and if half the two million were employed in making and manufacturing for the others, there would then be 32 acres for each of the other half to cultivate. Now, is it not an insult to our understanding, to be told there is not a sufficiency of employment for those who wish to live by the sweat of their brow, but that they must be dependent on the will, the caprice, and charity of those that have the property?

THOMAS SINGLE.

August 7, 1820.

* Our correspondent should recollect that if there was a more extensive cultivation of the land, and a greater number of inhabitants, confining themselves to their own produce, and relinquishing the luxuries of life, our virtuous rulers could not raise a sufficiency of taxes from the land to satisfy them and their dependent's wants. This is the obstacle to improvement.

EDITOR.

CONTINUATION OF REPLY TO THE REV. THOMAS HARTWELL HORNE'S PAMPHLET, ENTITLED "DEISM REFUTED."—From p. 576.

As I have before observed, that it is very difficult to say who is and who is not a bastard, so also ought we to be cautious in attempting to fix any odium on such as are known to be so: in my humble opinion, the law should only know them as citizens, and the parent, when sworn to, should be registered as in a case of baptism, and bound equally to protect and provide for them to the same extent as for children born in wedlock. There can be nothing scandalous in the laws of nature; and where social laws attempt to attach scandal to the laws of nature, it rather injures than benefits the society at large. What would it matter to me if my father or mother had been deemed bastards, which I am satisfied was not the case, I should not consider it the slightest dishonour to them or myself; and even if I myself were a bastard, agreeable to the vulgar appellation, it would not trouble me a moment, and I should think myself of equal importance to the community, as if I had been born from wedded and what is commonly called noble parents. As to the idle talk about royal or noble blood, it is all a farce: and the child of the peasant has his blood perhaps less contaminated with the effects of vice and disease, than the child of a king and queen, duke and duchess, lord and lady, or any other nick-named gentry. The most noble part of a commonwealth are those who produce an healthy offspring, and support them by their own industry.

In the twenty-fifth chapter we find the following passage—

"When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets: Then thou shalt cut off her hand, thine eye shall not pity her."

Of course we must believe that this came from the mouth of Jehovah, as well as some of the former passages quoted. As it will not bear comment, I must leave the reader to laugh over it. I really wonder how the English females, who have more cause to boast their liberty than the males, can bear

the sight of this book. It is one continued scandal upon them.

There is one thing worthy of commendation in this chapter, and that is, that no more than forty stripes should be given for one offence, and this too, we are informed by the Rabbinical Commentators, was inflicted in the least painful manner; for the lash had three stripes, and each stripe of the hand counted for three, so that in fact, the sufferer bore only thirteen stripes according to the present mode of counting. In many other respects the Jewish law was very severe, such as allowing parents to stone to death a stubborn child, and stoning to death for other frivolous matters, such as gathering sticks on a Sabbath, or the vague and indefinite charge of blasphemy. When we consider the English mode of flogging, particularly in the army and navy, we are compelled to pronounce it not a jot less brutal, than the Indian mode of scalping and torture. Happily this barbarity is on the decline and must soon cease. To me it appears, that if the act to prevent cutting and maiming, commonly called Lord Ellenborough's Act, was fully and fairly put into force, it must apply to that species of flogging which shall lacerate the skin and flesh. What is it but a cutting and maiming to see a soldier receive 500 lashes, and perhaps 450 of them are laid on after the back is quite raw and streaming with blood? This is a cutting and maiming in the worst sense of the word, and often leaves the sufferer a cripple for life. Yet even in the last war, there were instances, where 999 lashes were inflicted on the same individual for the same offence, and many were actually flogged to death! The continental modes of torture were all mild when compared with this, and it is astonishing, how nations, as well as individuals, can cry out against the cruelty and barbarity of others, and overlook their own at the same time, which is perhaps the worst of the two. We hear the Russian Knout, the Turkish Bastinado, and several other modes of punishment condemned, still I doubt whether any of them are half so bad as the English mode of flogging. The English flogging cat has nine lashes, each of which is made to bear on the back and to count but as one. The Jews took this into consideration, and inflicted their flogging in the mildest manner possible, by counting every lash that touched the back. The failure of Lord Macartney's embassy to China arose, in a great measure, from the disgust which the Chinese took at seeing an English soldier, in the suite, flogged; by which they concluded, that the English were a barbarous and

uncivilized people, and unworthy a negociation and friendship with the more enlightened and humane Chinese. I have witnessed what the English magistrate calls a judicial whipping in various places, but I never witnessed any that equalled for severity, I might say barbarity, that which is practised in this gaol of Dorchester. Although I have never been present at a flogging in this gaol, yet the cries, the moans, the groans, and the resounding lash have reached my ears and tortured my feelings. I am told, that it is equally severe with military flogging, in fact, there is a worthless and brutal character hired for the purpose, who has been a drummer in the army, and accustomed to flog; and the surgeon is present just as it were a military flogging: and what is still worse is, that extent of flogging is discretionary; and where this is left to be the case, in my opinion, the magistrate or judge who imposes the sentence ought to execute it, and not leave the extent of it to the discretion of another. Such was the effect, of what I heard, on my mind after the April Sessions, that I really rejoiced at finding that there was to be no private whipping after the July Sessions. The customs of this gaol, I might say this county, are about a century behind any other parts of England, which I have witnessed; for the inhabitants by no means keep pace with the other parts of the country in intelligence, and are as indifferent to what is passing, as if it was an island like Guernsey and Jersey.

In the twenty-eighth chapter of this book, begins what is considered to be the prophetic language of Moses as to the future condition of the children of Israel: but to the close observer, there is sufficient internal evidence to shew, that it was actually written after the Jews had been subject to captivity, and after they had experienced the evils which are here menaced. This is the ground work of all their prophecies, and he, who can believe that it has ever been in the power of any human being to foretel the future, unless it be from past and existing causes, has a mind that deserves to be imposed on: for whilst there are such dupes in existence there will be always knaves to impose upon and to alarm them. There appears to be a general feeling in the human breast that delights in the idea of superiority over our fellows, and it too often happens that in our attempt to convince another of our knowledge and ability, we launch into extreme and improbable things, for no other purpose whatever, than the mere gratification of exciting surprise. The person surprised receives a very different impression from what he has heard, to what remains on the mind of

he who utters to create surprise. It is by such means that trifles insignificant in their origin have been worked up into miracles, into prophecies, and into every thing that is marvellous. All such wonderful stories are the result of falsehoods, or continued exaggeration : they have no foundation in truth.

If any Jew or Christian can shew me that the Pentateuch existed before the Babylonish captivity, then, and not until then, will I believe that it contains a word that deserves to be called prophecy : and even then it would be doubtful, as the interpolations have been so extensive, that it has become like an old stocking, darned all over, so that but a few threads of the original remain. It is very easy, and nothing more easy, than to prophecy what shall befall a nation subject to misrule or tyranny. I could venture to prophecy that this country will abolish monarchical government within a century, and this is speaking within compass, which the Jew or Christian has never done, whereas the priests of every age have made the supposed prophecies of the Old and New Testament apply to that age : their fulfilment has been said to have been verified, or about to be verified immediately, and each age has predicted the immediate second coming of the Messiah. At the origin of Christianity, it was taught, and its progress might in some measure be accounted for by such doctrine, that the Messiah was to come among them immediately, even in that first age of Christianity, that the fulfilment of time had arrived, and that the earth was to pass away. It was this fanatical notion that produced the book of Revelations, which we find in the New Testament, and many other books of Revelation which were afloat and believed in, in the first age of Christianity, but which have since been rejected as apocryphal to support the orthodoxy of the present received copy. This idea of the second coming of the Messiah has been preached up ever since, only the oftener it is deferred, the greater distance it seems to be. Even in the present day, those seminaries of fanaticism, the Universities, and other holes of corruption and superstition, are sending forth printed papers announcing that the "signs of the present times" are verifications of the prophecies of the New Testament, and that the end of all things is at hand. The same ridiculous cry was raised in the progress of the French revolution, and antichrist had come indeed then. Buonaparte was incontestibly proved to be the great beast mentioned in the Revelations, even his name proved it by the old mode of putting it into figures, and the number of

the beast was the number of Napoleon Buonaparte. Old George Rose, John Bowles, John Reeves, and other famous anti-jacobins formed a society, and the card of their admittance or fellowship, represented the dragon with ten heads as the family of Buonaparte, against whom they had united to wage war.

I have no scruple to risk another prophecy, and that is, that Christianity will expire in Europe within another century. Passing events are sufficient indications, that what I have predicted will be verified, it needs no inspiration to foretel as much: common observation is sufficient. It should be observed, that prophecy was by no means confined to the Jews, but has prevailed in every society whose customs and manners have been recorded. Every country has had its oracles, who answered all questions, as to the future, that were put to them: but as the oracles died with the pagan religion, so shall the Jewish and Christian prophecies with the books of the Old and New Testament. All prophecy is priestcraft. In the twenty-eighth chapter we have a proof, in the following words, that they were written after a king of the Jews had been carried into captivity:—

“The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations, whither the Lord shall lead thee.”

Now it is unquestionable, that there was a king in Jerusalem before the Babylonish captivity, and that he was carried captive with his subjects to Babylon, and it is also unquestionable, that no king was established among the Jews after their return from Babylon. If we admit that this supposed prophecy was written at Babylon, we then can see that the writer antedated his writing, and spoke of that which had passed, although, he represented it as future, whereas it cannot be made to apply to the dispersion of the Jews by the Romans, as there was no king in Jerusalem at that time.

This proof which we have, that there was no king in Jerusalem after the return from the Babylonish captivity, is a strong argument to shew, that the Pentateuch must have been compiled during that captivity; for as the fundamental part of the Jewish code is evidently anti-monarchical, so also did the Jews observe it as such, after their re-establishment. I consider that the book of Deuteronomy should be kept distinct from the books of Exodus, Leviticus, and Numbers, for it has all

the appearance of being the production of a different author: and, undoubtedly, was originally attached to the book of Joshua. Neither of those books, Exodus, Leviticus, or Numbers, once mention a king; nor do the books of Kings and Chronicles say any thing about Moses or his law. It is probable, that many of the laws which are attributed to Moses, were in practice under the Jewish kings, and were known to the captives at Babylon, both from observation and tradition; but it is impossible that so complete a code could be in existence, as the law of Moses believed to be delivered to him direct by Jehovah, during the reign of the various kings, and not meet the slightest mention. The finding of the book of the law of Moses by Hilkiab, is such a farcical affair, that it cannot fairly be said to stand in the way of my observation. Eli and Samuel had direct communications with Jehovah, according to the Bible tale, yet they knew nothing of the books of Moses and his law, at least, they are represented as ignorant of them, for it is not to be supposed, that if they knew any thing of the kind, but what some mention would be made of it. For my own part, I do not perceive a word of historical probability in the Bible, until we come to the first book of Samuel; I mean as national history. The story of Ruth, may or may not be true, and is a matter of indifference. It appears to be introduced into the Bible, merely to shew the genealogy of David.

The fifth verse of the twenty-ninth chapter is a verification of my former assertion, in contradiction to Dr. Adam Clarke, that in different parts of this book it is asserted, that the wearing apparel and shoes of the Israelites, were rendered imperishable in the wilderness: it is thus: 'And I have led you forty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.' This assertion is too plain to admit of a quibble.

The thirtieth chapter commences with one of those supposed prophecies, which relates to the ultimate restoration of the Jews. The words are as follows:—

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul; that then the Lord thy God will turn thy captivity, and have com-

passion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle and in the fruit of thy land, for good: for the Lord thy God will again rejoice over thee for good, as he rejoiced over thy fathers: if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart and with all thy soul."

It is evident from all the Jewish writings, that they had no idea of captivity and dispersion, after they were allowed to return from Babylon, by Cyrus, and his successors, Darius and Artaxerxes. All their supposed prophecies were then considered as accomplished; and their having obtained the favour of those Persian kings whose empire was then considered universal, they were elated with the idea, that those writings, which had been artfully fabricated during that captivity, were authentic, and that they were a people, the especial favourites of a powerful deity. To me it appears, that Cyrus was a dupe to the craft of some of the Jews, who fabricated some documents relating to him, and assured him that they were the prophecies of one of their countrymen. Isaiah is made to call Cyrus by name before he was born, and to promise him great success for what he should do unto the Jews. I consider this to be a trap into which the Jews drew Cyrus; and after they had filled him with surprise as to their writings, and had represented him as an instrument of their restoration from captivity, they excited his admiration with the idea, that those writings were ancient, and had existed among their countrymen before they were brought into Babylon by Nebuchadnezzar. In those times, the ears of mankind were ever open to listen to miraculous stories, and such a flattering unction could not fail to be agreeable to the bosom of Cyrus, where his birth seemed to have been predicted, and where a

powerful god offered to fight his battles for him. The trick was well played on the part of the Jews, and their most sanguine hopes accomplished. They not only obtained their liberty, but immense riches, and a powerful protection from Cyrus. It is not possible to say who was the author of the Jewish law, or what is now termed the Pentateuch, because, to give it an ancient and miraculous appearance, the story of Moses was feigned, to make it the more wonderful, and to excite the veneration of the Jews. In the seventh chapter of the book of Ezra, there is a letter mentioned, as written by Artaxerxes, wherein he calls Ezra "a scribe of the words of the commandments of the Lord, and of his statutes, to Israel." There is also a curious account in the Apocryphal books, where the same Ezra, who is there called Esdras, speaks of himself, as having dictated the words of the law of the Lord, and that such was the nature of his inspiration, that he dictated much faster than several scribes together could copy. From this it would appear that Ezra was the author, and that it was he who played off the trick on Cyrus. But as this must be conjecture, I shall not venture to say more on the subject here, as I shall have to pass those books in review. There is one thing certain, that the Jews who returned from Babylon to Jerusalem, could not be those who were carried out of Jerusalem captives; therefore, it was easy to practise any fraud upon them, and to make them believe that their ancestors did all those things which are related in the Bible; as the period of their captivity is said to be seventy years, so that the generation of men must have passed away, and even such children as were among the captives, must have reached an extreme old age.

I consider the last fifteen verses of the thirty-first chapter of this book, to be corroborative of the above paragraph. It is inconsistent with all our knowledge of human ideas and intellect, to hold the belief of the following words as authentic:—

"And the Lord said unto Moses, behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, are not these evils come upon us because our God is not among us? And I will surely hide my face in

that day for all the evils which they shall have wrought, in that they are turned unto other gods. Now therefore write ye this song for you, and teach it the children of Israel; put it in their mouths that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they go about, even now, before I have brought them into the land which I swear. Moses, therefore, wrote this song the same day, and taught it the children of Israel. And he gave Joshua the son of Nun a charge, and said, be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee. And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee. For I know thy rebellion and thy stiff neck: behold while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death? Gather unto me all the elders of your tribes and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days, because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended."

What are we to think of Jehovah, who, in other parts of the Bible, is said to be omnipotent, to have made the Israelites his chosen people, to have performed such stupendous miracles in their behalf, and before he had even brought them into the promised land, we find him whimpering, and foretelling that this people shall no sooner find themselves in the land of promise, than they shall forsake him, and give the preference to other gods? Can such a notion as this of the deity be considered a jot above the Pagan notions of deity and divinity? I say no. Those who have been generally called Pagans, have held a far more dignified notion of their gods than this, and never were known to paint their Jupiter in so de-

grading a light. They have always taken care to display his omnipotence, and this too, even when they have condescended to depict him as fond of an amour. But I must here repeat that so often repeated observation, that every human being seems to have made his god the emblem of himself, or rather himself the emblem of his god.

I shall pass over this famous song of Moses, of which commentators have spoken so highly, with but few remarks; for I can see but little in it that is worthy of remark. It is a mixture of the hyperbolical and metaphorical, such as all the Jewish poetic writings consist of. The following extract is a rare specimen of the Jewish rant, from this song of Moses, so called:—

“So the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat, and thou didst drink the pure blood of the grape. But Jeshurun waxed fat, and kicked; thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not; to new gods that came newly up, whom your fathers feared not. Of the rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it he abhorred them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be, for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.”

The Christians have introduced the word *hell* into this song, whereas the original Hebrew has nothing of the kind, in fact, the Jews never had any idea of such a place as is now believed in by Christians, and which notion is borrowed from the infernal regions of the Pagans, and had its origin in Greece. The word *devil* has also found a place in the English translation of this song, upon no better authority than the

former. It is incontestible that the Jews had no idea of a future state at the period of the first compilation of their scriptures. Their prayers were at all times for temporal blessings.

The following paragraph, also from the above-mentioned song, is another specimen of the Jewish idea of a God:

"If I whet my glittering sword, and mine hand take hold on judgment: I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people."

Can such an attribute as this apply to the God of nature or can he be conceived to wage war like an human despot? Jehovah is painted as delighting in human blood, as well as the blood of bullocks, of rams of lambs, and of kids: he is the exact emblem of all that we know of the Tartar and Scythian tribes; he cannot be viewed in any other light, than as a relentless, cruel, and ferocious being.

I shall now insert the whole of the thirty-third chapter, and then close my observations on the book of Deuteronomy.

"And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death. And he said, the Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; all his saints are in thy hand; and they set down at thy feet; every one shall receive of thy words. Moses commanded us a law, even the inheritance of the congregation of Jacob: and he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together. Let Reuben live, and not die; and let not his men be few. And this is the blessing of Judah: and he said, hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him, and be thou an help to him from his enemies. And of Levi he said, let thy Thummim, and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children, for they have observed thy word and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt sacrifice upon thine altar. Bless, Lord, his substance,

and accept the work of his hands : smite through the loins of them that rise against him, and of them that hate him, that they rise not again. And of Benjamin he said, the beloved of the Lord shall dwell in safety by him ; and the Lord shall cover him all the day long, and he shall dwell between his shoulders. And of Joseph he said, blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush ; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns : with them he shall push the people together to the ends of the earth : and they are the ten thousands of Ephraim, and they are the thousands of Manasseh. And of Zebulon he said, rejoice Zebulon in thy going out ; and Issachar in thy tents. They shall call the people unto the mountain, there they shall offer sacrifices of righteousness : for they shall suck of the abundance of the seas, and of treasures hid in the sand. And of Gad he said, blessed be he that enlargeth Gad : he dwelleth as a lion, and teareth the arm with the crown of the head. And he provided the first part for himself, because there, in a portion of the lawgiver, was he seated ; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel. And of Dan he said, Dan is a lion's whelp : he shall leap from Bashan. And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the Lord : possess thou the west and the south. And of Asher he said, Let Asher be blessed with children ; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass ; and as thy days, so shall thy strength be. There is none like unto the god of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms : and he shall thrust out the enemy from before thee : and shall say, destroy them. Israel then shall dwell in safety alone ; the fountain of Jacob shall be upon a land of corn and wine ; also his heavens shall drop down dew. Happy art thou, O Israel : who is like unto thee, O people, saved by the Lord, the shield of thy help, and who is the sword of thy excellency ! and thine enemies shall be found liars unto thee ; and thou shalt tread upon their high places."

The first argument I shall draw from this chapter is, that Moses could not be the author of it. The first verse is a proof that it was written subsequent to the supposed time of Moses : so also is the fourth verse which begins with these words : "*Moses commanded us a law.*" This chapter is another of

those poetical flourishes in which the Bible abounds; and in some places are but badly incorporated with the surrounding matter. There is a strange inconsistency between this chapter and the last, or this song and the last; for, although this is called a blessing, it has more the character of a national song than the former. The last was a picture of woe and distress, the present is the reverse, and represents Jehovah in a good humour, and the Israelites as the happiest and most favoured of nations. The Christians have been guilty of one of their little frauds in translating this chapter, for in the second verse the word, which they have translated, *ten thousand of saints*, is, in fact, no other than the name of a place which has been so often mentioned, *Meribah Kadesh*: the true translation makes the verse read quite as a different thing. Moses is here described as king in Jeshurun, but I should imagine the Hebrew word is improperly translated *king* instead of chief, at least, it does not correspond, in its present translation, with any other description of Moses. The word Jeshurun is found twice in the present chapter and once in the foregoing; it is intended as a figure for the children of Israel, but their whole character is depicted as such, as to make the word *Jeshurun* inappropriate. It signifies upright, so also does Jasher, and the book called the book of Jasher, is a mere figure, without any literal meaning. This is also the case with most of the names in the Bible, they are merely the words figurative of the character represented under them. I believe the greater part of it to be a romantic tale. The thirty-fourth chapter merely mentions that Moses went up to the top of Mount Pisgah, and having had a peep at the land of Canaan, Jehovah is represented as putting him to death, and burying him! What extent must the promised land be supposed to be, so that Moses could view it all from a mountain!

The following verse is an undoubted proof of the late date of the writing of Deuteronomy:

“And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.”

As the book of Joshua is unquestionably a part of the romantic tale about the origin of the Israelitic nation, I shall attach it to the five foregoing books, which are denominated the books of Moses, before I make any general observations on the Pentateuch as a whole. It is impossible to come to any satisfactory conclusion, where truth or falsehood begins

or ends in the Jewish history ; therefore it is incumbent on us to receive the whole with suspicion, or, at least, to suffer nothing to enter our minds but what carries probability with it. A strong argument might be brought forward to support the reality of Joshua, if we can place confidence in Procopius, who flourished in the early part of the sixth century, he says, that a part of the Canaanites, who were driven out by Joshua, founded the city of Tangier on the coast of Africa, and that they erected two white columns with inscriptions in the Phœnician language, which unquestionably was the language of the persons who inhabited the country attributed to the Canaanites, of which the translation is as follows;—“ *We are those who fled from the face of Joshua, the murderer, the son of Nave.*” This inscription would form a strong proof of the existence of such a person as Joshua is said to have been, but it is not related until the Christians had commenced the grossest forgeries to support the books on which their religion was founded, and this in my opinion goes a great way to destroy the credit that might otherwise be due to it. One thing is certain that the Jews had an establishment in the land of Palestine, and whether it was Joshua, or any other of their heroes, that established them, is a matter of indifference: but I cannot help noticing that there is such a strange inconsistency in the condition of the Israelites as related in the book of Joshua and that in the book of Judges, that I am inclined to doubt the story of Joshua and give some credit to what is related in the book of Judges; for no nation of people has ever undervalued its ancestors, but in all ancient history exaggeration is the common fault: we wish to raise the fame of our ancestors and lessen their enemies, and this has been the characteristic of every nation which has preserved its history, either by tradition or letters.

(To be continued.)